

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

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NEW SERIES VOL. ~~IX~~ NO. 45.

## Letter No. 29—To an Evangelist Who Had More Faith in Sensationalism and Sentiment Than in the Gospel of the Son of God

My Dear Brother—Somebody should write you such a letter as I have in mind to write, yet it is a delicate task. Doubtless you think that as an evangelist you are a success. Of course, hundreds have told you that you are. Still the truth is, as far as sane evangelism is concerned, you are a failure—and a dangerous failure at that. For some time I have tried to take the situation in hand and say this much to you. But when I would try to write, my heart would fail me. And even now I am not writing you because the doing so gives me pleasure. On the contrary, it is painful.

This letter is the offspring of necessity and duty. I am now holding a meeting in the town where you held one of your characteristic meetings a year ago. This is not the first time I have crossed your path. Four times previous to this I have followed you. In every one of these meetings I have had a hard fight. Forbearance ceases now to be a virtue, and in the spirit of a brother, I indict you and your work as an evangelist on the following counts:

### 1. You Are a Sensationalist.

In your estimation a meeting is not worth while if it does not run all the screws down to the last thread, and bring all the pressure up to the highest degree, and generate much talk and excitement and noise. Much that you do and more that you say is done and said not for the sake of the actual salvation of the souls of men and women—but in order to keep the "rousements" up to the standard. I have an impression that if the beating of a tin-pan on a street corner could serve your purposes better than the pow-wow you call "preaching," then you would do that rather than "preach." Ringling Bros.' clowns dispense very much the same sort of piety that you display; and justice forces me to inform you that many people think that the aforesaid clowns have about as much heart-felt religion as you have.

The kind of work you are doing cannot last. Your faith in sensationalism so overshadows everything else that your converts are not converted to the Christ of the Bible, but to your sensational meetings. And so it comes to pass that when your meetings close, your converts are in a worse state than before their "conversion." If your idea of revivals is right, then the Bible is wrong. You place all the emphasis on the observation feature of the meetings. But the Bible says that the Kingdom of God does not come that way

(Luke 17:20-21). You want a great deal of the "might and power" that generates noise and excitement; but the Bible says that it is not by that, but by the Spirit of God, that sane revivals come into being. If you will dethrone sensationalism and its excitement, and enthrone God and his power, then the results of your meetings will be lasting and the churches you visit will be helped.

### 2. You Place Sentiment Above Repentance and Faith.

In one of the towns where I followed you it took ten days' hard work before the people became willing to stop trying to cry, and simply trust Jesus Christ for salvation. You had made them think that one had to come to the "mourners' bench" and cry a great deal before he could "get religion." I found scores of them who were so busy trying to cry that they could not take time to believe. And they seemed to think that the best word they could say about you was that you cried a great deal, and that made them cry. What was the result? A strong conviction on the part of these deluded people that when one cries a great deal he has religion. One said to me that she believed you were the best mortal she ever saw. I asked her why she thought so. She replied: "Because he can cry the most and the easiest of any mortal I ever saw." Then I asked her if you never made them laugh. She said, "Yes, when we were not crying we were laughing."

It means this: You had made the people believe that to be an evangelist one must make the people laugh; and to get religion, one must cry. Both beliefs are lies; and when I came to that town I made up my mind that I would fight it out all summer, or I would prove to them that sane evangelism is not sensationalism and excitement, but a simple, tactful statement of the gospel of the Son of God. And God gave us the victory.

In every place where I have followed you, I could see that many who came to the first services were painfully disappointed because the sensational and exciting features of your meetings were wholly absent. They say you make many propositions. In fact, you scarcely ever cease your appeals to the audience until you get every one on his knees. And then you begin your manipulations. And with your prayers and singing and propositions and what not, you finally succeed in making the majority of your "seekers" either believe they have religion, when in reality they haven't, or else tell you a lie to get rid of you. One of the first difficulties I always meet when I follow you is in the

matter of keeping people from responding too readily to my one proposition: "If you choose Christ as the Savior and Lord of your life, say so, and join the church." You had taught them that one ought to respond to some proposition every time whether he meant it or not; and I do not believe in doing it that way; that's the difference.

### 3. Your Work Is Destructive Rather Than Constructive.

Yes, I know whereof I speak: You are doing the churches more harm than good. It is evident that you are not doing the work of an evangelist as a calling, but as a business. Of course, you ought to be paid by every church that invites you. But still the main purpose of sane evangelism is not to "feather its own nest," but to glorify God in the salvation of men and women. They tell us the Simon Magus was a mean man. He did his best to reduce sacred gifts to the low level of commercialism. If you are not guilty of the same evil, then all things are not what they seem. They tell me that the cloven foot of commercialism is plainly visible from the beginning to the end of your meetings.

Now, that kind of work in any church always does more harm than good:

### 1. It Forces You to Eliminate God From Your Plans of Work.

God cannot be a partner to the character of work you are doing, and you know it. He would change your methods—and you do not want them changed. You do not want God in your meetings for the same reason that many business men do not want him in their business—He is too honest.

You are like the old darkey who had worked hard, making a crop all for himself. One morning when he awoke he found that a "water-spout" had fallen in the night and washed all he had made away. Then he remarked to his white friend: "I tell you, boss, you kin say what you please 'bout God; but, after all, he does us jist about as much harm as he does us good."

You, minus God, can have a meeting more nearly to your liking than you, plus God, can have. And any meeting that has no God in it is like the life that has no God in it—it is the loser.

### 2. It Forces God to Eliminate Himself From Your Plan of Work.

God will not be a partner to the character of work you are doing. The painful truth is you are not helping God—you are helping the Devil. I reckon you do not think so. And yet every one of your meetings, so far as my observation goes, is a Brutus stab. In

(Continued on page five).



## The Lord's Christian's Song.

By Elder Odd.

(Music: Sweet Summer's Gone Away).  
We are waiting now on the border land  
And our work is almost done  
We are waiting now for the angel band  
That will bear our spirits home  
Life's autumn, life's waning  
Life's evening time has come,  
And joyful and happy,  
And soon we shall go home.

While we wait for the Master's call  
There is work for us to do  
We must work on though the shadows fall  
For our working hours are few  
Our working, our toiling  
Our weeping soon will end  
And resting and glory,  
And happiness will come

Though the western sun is declining low  
And its light must pass away  
Yet the east is bright with radiant glow  
Of the coming endless day  
The glory, the sweetness,  
The brightness of that day  
Will banish all scatter,  
Will drive the night away.

We have found it true in the passing years  
That our Master is our friend  
He has kept his word and we need not  
fear  
He will keep to the end.  
He bought us, he sought us,  
He loved us long ago,  
He loves us, he loves us,  
He will love us evermore.

## Gospel Defined

Brother Jordan's review in last week's paper, of my article of three weeks ago, was a little surprising:

First, that out of seven points of friendly criticism, which I had made on his "Pastor's Problem" article, he should only object to one.

Second, that, with his limited acquaintance, he should think me so much alone among the theologians of this continent.

Third, that he should concede my contention in the proof of my alleged error.

Brother Jordan, in his first article, said that "the gospel was just one thing" and defined it as "good news of salvation in Christ". Then the word gospel, properly defined, includes glad tidings I have not questioned, but that it also includes sad tidings, or the full story or revelation of God, is my contention.

I will therefore submit the following authorities and as far as I am concerned this pleasant little controversy can come to rest.

Funk and Wagnalls Bible Dictionary. Gospel—Anglo-Saxon, god-spel, god-story.

Websters International Dictionary. "It is probable that the gospel is from O. E. god-spel, god-story, the narrative concerning God, but it was early confused with god-spell, good story, good tidings, and and was so used by the translators of the Authorized Version of Scripture. This use has been retained in most cases in the Revised Version. Thus the literal sense of the gospel is the narrative of God."

The Chautauqua Dictionary and Cyclopaedia. "Gospel, Anglo-Saxon, god-spel, a story, a history. It is not from A. S. good and spel, though this derivation would exactly agree with the Greek euangelion, good message." Chambers Encyclopaedia. "Gospel from the Anglo-Saxon, means the story of God, not good news from A. S. godspel. The word, though early used to describe the same doctrine, and the same book, is thus not a translation of the Greek word euangelion."

It seems to me that we can safely follow Paul in preaching, and keep back nothing that is profitable, see Acts 20:20, and bear in mind that God has said that all is profitable for doctrine, reproof, correction, and for instruction in righteousness." See II. Tim. 3:16. Anything short of this would be in my humble judgment, to fail to declare the whole counsel of God.

B. F. Whitten.

## Announcement From Our Foreign Board.

We announce the election of Mr. R. Ryland Gwathmey as treasurer of the Foreign Mission Board. Brother Gwathmey is a deacon in Calvary Baptist Church of Richmond. For five years he has been connected with the Board as Office Assistant, and has served faithfully and well. In putting him into the important office of Treasurer the Board feels that they have a true and tried man. It is not a small matter to handle about a half million dollars a year. Brother Gwathmey is accurate and painstaking, and we can most cheerfully and heartily commend him to the confidence of the brotherhood for the important position which he will hold in our denomination. He is a brother of Dr. Wm. Henry Gwathmey, who for years served the Board as Recording Secretary, and who has left a precious memory in Richmond and the denomination.

Mr. John C. Williams, the former Treasurer, resigned a few months ago on account of feeble health. For several years he has been in greatly impaired health, but his son, Mr. Russell C. Williams, has nobly carried on the work for his esteemed father. It will be of interest to the denomination to know that Brother John C. Williams was elected a member of the Board in 1863, and was made Treasurer in 1876. It will thus be seen that for forty-six years he was a member of the Board and for thirty-three years he was its efficient Treasurer. This noble old Soldier of the Cross, who has been for many years

one of our leaders in all that was good, still lingers among us, though he cannot do the public work that he once did.

In this connection we may state that Mr. Geo. Sanders has been employed as Office Assistant in the Foreign Mission Rooms. He is a young man who stands well in business and religious circles in Richmond. For about ten years he has been connected with the National State Bank of this city, and is esteemed for his high moral character and his business qualities. At times he will have to write to the brotherhood in reference to the business of the Board, and we want them to know who he is.

R. J. Willingham,  
Corresponding Secretary.

Richmond, Va.

## Conway, Ark.

We have just closed a meeting of eight days during which the preaching was done by Rev. S. E. Tull, now pastor of First Baptist Church of Pine Bluff, but formerly of Greenwood, Miss. Our people were greatly blessed with the preaching and thirty-two were added to our membership.

Jno. Jeter Hurt, Pastor.

## Hazlehurst Meeting.

Once more our Hazlehurst Church has been blessed by a refreshing revival, in which our minds were instructed in the things of God and our hearts stirred by new purposes of more efficient service in the kingdom of our Lord.

Bro. W. L. Walker, of Atlanta, Ga., who has recently become one of the evangelists of the Home Board, was with us from September 29 to October 12, and preached with unusual freshness and power the gospel of the Son of God, to the large crowds which gathered to hear him twice each day. The preaching was characterized by an exceedingly happy, but sensible vein of humor, by strikingly original and apt illustrations, which enabled the speaker to present the great truths of the Bible with amazing clearness, and by large emphasis upon the doctrines of grace.

Seldom have I seen the passion for numbers more conspicuously absent and the desire for strengthening the Christian people more dominant in the mind of an evangelist. As a result, the preaching was very largely directed to the Christian people, although the unconverted were by no means neglected.

The meeting was very unique in its method and has accomplished in a remarkable degree the much desired end of bringing a quickening of Christian life and energy to our people. The impressions made are lingering ones and will bring abiding results.

Fourteen were added to the fellowship of our church whom we were delighted to welcome and will diligently seek to lead into active service for our Lord.

Robert H. Tandy.

## Hochheim, Texas.

I want to thank my Mississippi brethren for sparing Rev. C. E. Welch, of D'Lo, Miss., long enough to come to Texas and assist us in three revival meetings, of two weeks each.

Bro. Welch has been a great help to us and our Master's cause here and we feel like keeping him and, if we do succeed in getting him to stay, I don't want you to think hard of us.

We are glad to learn of the great revivals you are having in Mississippi, and if you want to find out what Texas Baptists are doing come to our Baptist State Convention, which meets in Dallas Nov. 11th.

Your humble brother in Christ,

J. H. Mize.

## A Great Meeting.

Our beloved and consecrated Bro. W. A. McComb has just been with us for a two-weeks' meeting. "It was a time of constant spiritual feast," as one good sister expressed it. He is one of the most consecrated, tireless men of God it has ever been our privilege to have with us.

The humble writer of these few lines while a student in grand old "Mississippi College," heard Bro. McComb preach for two weeks in a great meeting at Clinton, and also, before that at Summit, and it has now been our happy privilege to have him in our own church.

The visible results of our meeting are: Thirteen by experience, eight received by letter and statement, several reclamations, a debt that had greatly hindered the work of the church for a long time paid off, and a deep spiritual feeling aroused among the members and a reconsecration upon the hearts of all.

May our Father's richest blessings be upon Bro. McComb.

Yours in Christ,  
W. D. Mathis.

Dayton, Tenn.

## Hartselle, Ala.

Dear Record—It is now almost three years since I turned my back on the beer keg and the poker table. Oh, God, how those nights of sin and revelry haunt me still like a mad man's dream! I made an unconditional surrender to my Lord three years ago next month while Luther Holcomb (God bless him and make him a blessing to the wide, wide world) was conducting a revival meeting in my home town, Bogue Chitto, Miss. I have never regretted this step—the absolute uncompromising surrender is the only thing that brings satisfaction, real lasting abiding satisfaction to the heart of the child of God. Show your gratitude to God—your hearty appreciation for all that He has done for you by living out and out for Him and His glory.

God saw fit to place me here in Hartselle—a beautiful Alabama town—last March.

Since coming here I have had plenty of hard work to do. God has given us sixty-eight accessions and more to follow. Every Monday I open the public school with a short sermon to between two and three hundred children. Every Tuesday I open the Morgan County High School in the same manner and have an opportunity of speaking to the splendid young men and young women for my Lord. Friday night I conduct a Bible class in the church. Every Sunday morning at 9:30 I preach a 15-minute sermon to my Baraca class composed of the very best young men of the town. At 11 I speak to a splendid audience in the church—in the afternoon I go to the country and speak to some of God's noblemen who live in the rural districts. I make an opportunity for doing this in different places. Every Sunday night I speak to my people here again in the church. I have officiated at every wedding (except two old people) that has taken place in town. I bury both saint and sinner and have been called upon to bury people whom I never saw before. God has in His own good way given me the hearts of the dear people here and I am praying daily, yea, hourly, that I may so live and so conduct myself as a Child of the King that I may continue to be used to the glory of my precious Lord. We have a movement on foot which will result in a home for the pastor before Christmas.

We are in the midst of a great prohibition fight here and my sad experience with the arch enemy of the home and the children makes me doubly zealous in trying to drive liquor forever from the State. Among my own membership we have only two who are opposed to the amendment—we did have three, but one has seen the error of his way and turned over.

In closing let me say to my brethren—live close to the Master—get close to the school children and the young people—by all means conduct a systematic Bible study—preach the Word—live the thing on Monday that you preached on Sunday—be a man of convictions—have the courage of those convictions—purpose in your heart to keep yourself unspotted from the world—separated unto the Gospel of the Master, and God will show you His hearty approval of your work in His own good time. God bless you all.

A. A. Walker.

## Rebaptism of Twelve Disciples.

(Acts 19:1-17).

1. It is not certain that these men who had been baptized "unto John's baptism" were rebaptized by Paul. Devout and wise scholars understand Paul to say in verse 5, "When they heard this," i. e., the words of John as reproduced in verse 4, "they were baptized in the name of the Lord Jesus" by John, and that what Paul did was not to rebaptize them, but to confer the Holy Spirit as the author of miraculous gifts (see verse

6). In support of this view it is said that Apollos was in precisely the same condition until he was taught the way of the Lord perfectly by Aquila and Priscilla, and nothing is said of his rebaptism, which, considering his prominence, would have been mentioned had it occurred.

2. This view, however, sets aside the obvious meaning for a more remote one, namely, their rebaptism by Paul or some assistant. It is not satisfactory to say that their baptism was defective because John did not baptize "in the name of Jesus." It is not said that these men were baptized by John, but unto his baptism, i. e., in receiving it, they declared their acceptance of the requirements which he made. Besides, the people whom John baptized pledged themselves to "believe on him who should come after him, that is, on Christ Jesus" (verse 4). They were baptized in, unto, the name, i. e., character, of him who "should come," just as surely as believers today are baptized in the name of Christ who has come. These men had been baptized by John or by some one whom he had baptized and had set forth in their baptism the truths which they had received from him. They had not heard whether there was any Holy Ghost as the author of miraculous gifts (verse 6). Their baptism was defective not because John's baptism was inefficient, but because they had received it after its purpose had been accomplished. They had been baptized in the name of, unto, the Christ who should come after he had come and had given the Holy Spirit. Those who had received the baptism of John before Christ came were not rebaptized, but only those who, like these twelve, had been baptized unto the Christ to come after he had already come, accomplished his mediatorial mission on earth, and had confirmed it after his ascension by the gift of the Holy Spirit. I find no evidence that any disciple of John was authorized to baptize, or ever did baptize. Nor do I find any proof that any one who had been baptized by John was rebaptized.

H. F. S.

## Wesson.

On October 17 we began a meeting at Wesson. On the 18th Rev. H. R. Holcomb, of McComb, came to do the preaching for ten days. We held two services each day. We had very large congregations every night and real good ones at the day services. All were pleased with the preaching—requesting the preacher to come again.

The results: The church revived and 45 new members were added to the church, 33 for baptism. On Sunday night, October 31, I baptized 32 into the fellowship of the church in the presence of a large crowd.

We moved here on August 20. Since that time we have received 71 members—41 of this number have been baptized.

Pray for us that we may lead this large membership in all the Lord's work.

W. B. Holcomb, Pastor.



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## The Gulfport Association.

On November 3d this body met in its 32d session, with the First Church, Gulfport. Dr. W. C. Grace declining to allow his name to go before the body for re-election as moderator, Rev. O. D. Bowen was unanimously elected to this place. Rev. W. H. Boone asked that his name be not placed before the Association for re-election as clerk, and J. L. Taylor was elected. Three churches were received into the Association namely, Long Beach and New Providence. (East Moss Point), and Vandeave. There are now in this Association 25 churches. The Association has grown until it is now stronger than ever in its history, in numbers, working forces and aggressiveness. There are 18 pastors in this Association, and they compare favorably with other Associations in efficiency and spirit. The visitors present were Rev. J. H. Whitfield, Central Association; Rev. S. B. Culpepper, representing Clarke Memorial College; Rev. B. N. Davis, Lebanon Association; Rev. J. C. Chapman, corresponding secretary of the General Association; Rev. A. V. Rowe, Secretary of State Mission Board and Rev. J. Bailey, editor of The Baptist Record.

This Association is interested in all those matters which engage the attention of our people generally. The weather was ideal, and the attendance was about as usual, not

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large, but as good as usual. The number of members in this body is about 1200, and all the churches were represented except one. This is better than obtained in most Associations in the State.

Dr. W. C. Grace is the beloved pastor of the church with which the Association was held. He and his faithful co-laborers extended to the messengers and visitors a most hearty welcome and royal entertainment.

In company with Dr. Rowe we received the best of entertainment in the hospitable home of Miss Kate Rohrer, a long-time friend of both guests.

The next session of this body was appointed to be held with the Long Beach Church, beginning on Wednesday, 2 p. m., before the first Sunday in November, 1910, and Rev. O. D. Bowen was appointed to preach the next associational sermon.

Since the last session of this body Rev. C. L. Wilson and Rev. W. A. Roper have left this Association, and Rev. D. W. Bosdell and Rev. A. C. Watkins, our returned missionary from Mexico, have come into it.

Our Convention Board has ever since its existence been helping the gulf coast people to carry on their work, and the good results are seen on every hand in this section of our State; but there is yet much work to be done.

## Dr. Held Remains at Natchez.

At the conclusion of the morning services yesterday, Dr. Held announced that he would continue as pastor with the congregation of the First Baptist Church. Some weeks ago he tendered his resignation, having received a call to a church in Texas. He had accepted the invitation of the Texas church and was making preparation to leave. Thereupon the protests and appeals of the members and the various organizations of the church came in a flood and he reconsidered, and finally decided to remain. Dr. Held states that the Texas call greatly appealed to him and that congregation had made quite an effort to get him, but after such solicitude from his people here, he could not tear himself away at the last moment. Not only did the protests and appeals come from his own congregation, but the same was true of the city generally.

As a minister he has impressed his life and character upon the entire community, and people of every faith have solicited him to remain. Dr. Held is a man with a message and he gives it with the earnestness that brings conviction to the hearts of men. No one can doubt his sincerity and everybody admires his convictions. He is a tireless worker and brings things to pass. He is not only busy in his local church but is in demand in general denominational work outside; in evangelistic and educational work. Dr. Held is a man of educational and culture; preacher, evangelist and lecturer. He continues to be a student, and is doing research work in the midst of the many pressing duties. He is a pleasant, affable

gentleman, and has a host of friends and admirers, all of whom will be glad to know that he will continue with us in the future.

There were three additions to the church yesterday and he begins his work under bright auspices. In the four years of his pastorate the church has grown in numbers and vital Godliness. The Sunday School has grown and improved very greatly, and over sixteen thousand dollars has been raised for all purposes. The church has also purchased a pastor's home which is quite an addition to the property owned by it.—Exchange.

## Invitation.

Please announce that Greenwood Baptist Church unanimously and enthusiastically invites the Baptist State Convention to meet in our splendid new building in 1910. Greenwood wants and the Delta needs the Convention next year.

C. V. Edwards,  
A. E. Jennings,  
J. E. Mann,  
W. M. Whittington,  
Committee on invitation.

When this issue reaches our readers, the great Convention will be finishing up its work for the year at Winona. We hope to give our readers something good in our account next week of the Convention. We only wish that many thousands more of our people were taking The Baptist Record, so they could receive the information and catch the enthusiasm generated at the Convention. Our people would do much larger things if they would inform themselves.

Arkansas has been making some heavy draughts on our Mississippi ministry recently. Just a few years ago it attracted Rev. J. P. Hemby to Monticello. Only a few months ago it drew over Revs. S. E. Tull to Pine Bluff and E. D. Solomon to Helena. This week Rev. J. F. Tull goes to Lake Village and at an early date Rev. J. E. Thigpen goes to Mont Rose and Rev. W. M. Bostick to Hope. Also Bro. S. B. Sansing goes from Forest to probably Mt. Calm, Texas. We regret to lose these brethren, but trust that they are following the Spirit's leading.

The editor and family acknowledge an invitation of Mr. and Mrs. Leon Engel request the pleasure of your company at the wedding reception of Miss Augusta Engel of St. Louis and Mr. Isidore Lehman of Jackson, Miss., given by Mr. and Mrs. Leon Engel, the bride's parents, on Wednesday evening, November 17, 1909, at 8 o'clock, at Planters Hotel, St. Louis, Mo. They will be at home to their friends after December 1 at Jackson, Miss.

Sunday, November 7, was a great day for the Second Baptist Church, Jackson. It was the appointed time for a collection on the church building debt. The spirit of giving came upon the people and they gave till the

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amount went beyond \$1500. The amount is now \$1640 and will not stop till the \$2,000 mark is reached.

Bro. W. B. Sansing writes: I have resigned my work here and will go to Texas. I will visit the Convention at Dallas next week, en route to Mt. Calm, Texas, to look over the work there, to which I have been called. I will also visit Teague, Texas, the First Baptist Church there having asked me to consider a call. This is one of the great young churches of the State.

## Wanted a Pastor.

Hebron Church, Yazoo county, would like to secure a pastor for 1910. Prefer one who can move near the work, so as to keep in touch with the people and do pastoral work. Church paid this year \$400 for half time. Could probably do so well next year if we could get a zealous, active worker. Address

W. W. Coody,  
Phoenix, Miss

## Left and McLarn.

I went from the General Association to Leaf. It is between Beaumont and Mobile on the M. J. & K. C. R. R. Began preaching Friday night, 26th ult., and preached five sermons.

Sunday evening with twelve members received by letter, one on statement and sixteen for baptism. Baptized eight and have eight still waiting to be baptized. I will serve them next year.

I filled regular appointment last Sunday at McLarn and baptized six.

Pray for me and my work.

Yours for Christ,  
J. E. Curry.

Hattiesburg, Miss.

## Mt. Olive.

Whereas our beloved pastor, Rev. J. F. Tull, who has been our pastor for three years past, felt moved to offer his resignation as pastor, to accept a call to Lake Village Baptist Church in the State of Arkansas:

1. Therefore, be it resolved, That it is with great sorrow and regret that we sever our relationship with Bro. Tull as pastor.

2. That his uncompromising zeal for civic righteousness and standard of high morality and consecrated efforts for the cause of Christ has greatly endeared him to all Christian people of our community.

3. That we cordially commend him to the care and confidence of the Baptist Church and community of Lake Village.

4. That it is with great sorrow that we part with Sister Tull, the pastor's wife, who has proven herself to be a "help mate" indeed to her husband in his pastoral work; she has proven herself worthy of all honor for her consecrated zeal and labors of love in our community, and we commend her to the love and confidence of the church and

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community where she may reside; praying that great grace may be upon her, and her work.

5. Be it further resolved that a copy of these resolutions accompany their church letter; also to the Mt. Olive Progress and The Baptist Record and request publication of same.

Done by order of church in special conference at Mt. Olive Baptist Church, this the 7th day of November, A. D. 1909.

A. J. Gloze, Moderator pro tem.  
F. E. Shivers, Clerk.

(Continued from page one).

one of the fables the eagle complains that he was wounded with an arrow tipped with a feather from his own wing; and the oak tree, that it had been split wide open with a wedge made from one of its own limbs. Your work is very much like the arrow tipped with the feather from the eagle's wing and the wedge from the oak tree's limb. I wish the Pure Food Law could take you in hand long enough to make you change either the character of work you are doing, or your label. You are working in the name of God, and yet every meeting you hold is a lie. It grieves me to say so: that is why I have not said it before.

## 3. It Fills the Churches With Unconverted Men and Women.

As a rule people measure the success of a meeting by the number who join. That's a big mistake. But since that is the standard, it behooves you to get as many in as possible. And you usually get them in! And then you go your way. The pastor soon wakes up to the sad fact that he has many in his membership who are strangers to saving grace.

R. S. Gavin.

## More Boll Weevil.

The next two, three or more years are to be trying times with our churches and ministers in this our Southland. The boll weevil has infested the southwestern portion of our State and all of Louisiana and will next year reach all portions of this State. The most disastrous storm ever known has devastated the southern part of our State, Louisiana and some other States. Our people are impoverished and disheartened and it is to be feared they will, in an endeavor to live economically, diminish or curtail their contribution to the support the ministry, missions and other enterprises of our denomination. And if we do this we will retrograde in our spiritual condition. Perhaps God has sent this on us to bring us nearer to him and make us more faithful to our religious duties. Now if it should have the opposite effect and make us more negligent in our duties to him it is fearful to think of the consequences. Our ministers tell us (and it is Baptist faith) that if we are saved we are saved for always and that we will be punished here for the sins committed after our

salvation. Some say that these things are not sent on us by the Almighty but that they come in a natural way by the laws of nature. But could not the Maker of nature and natural laws so arrange them as to meet special cases and special occasions?

It is argued that these things are not sent on us as a punishment. It is argued that more good is being done than ever before in the world and we are cited to the amounts contributed to missions, hospitals, orphanages and other religious and charitable purposes. While this is so there is more evil being done. As is witnessed by all the newspapers of our country the most wicked and unnatural crimes that can be imagined. And then we are accountable for our opportunities which are inconceivably greater than ever before and may it not be that we are not making the most possible of them? But I started to consider what is to become of our churches and our pastors in these stringent times. It will not do for us to commence economizing at the house of God.

He gives us all we have and shall we withhold from him the little that is necessary to keep up our churches and other institutions for the promotion of his lause?

And we ought not to be too pessimistic and too much cast down. We cannot fear but we can make a plenty to eat. There is no place in the world as well adapted to produce enough to eat. None need ever to go hungry. And by exercising some thought and energy we can produce some things that will bring us money enough to keep us going during this transposition. And if we will exercise strong faith in God and use the means in our power there can be no doubt but it will work out for good.

In our distress and want let us not forget that it is still harder on our pastors because this thing is multiplied on them. If I only suffered by pastor would loose only a part of my support but if every member of my church suiers he loses from each one of them. At best we only give him a bare support and to materially diminish that support makes it unbearable.

With the exit of cotton as the only money crop should go the credit system. And now would be a good time to begin the paying our pastors quarterly or monthly. And why not dispense with the expense of our ministers moving every year or every few years? Why not make calls indefinite with a view of permanency and have long pastoral relations? If the coming of the boll weevil will do away with the credit system and induce us to raise an abundance of food crops it will prove a blessing.

Then let us take courage, support our ministers and give strict attention to all our religious duties. Put strong faith in God, use economy, energy, good judgment and we will emerge from this period of gloom as victors.

W. B. Kinabrew.



## A Query.

Where do we find in the Scriptures authority or precedent for such an institution as we have in our modern Baptist churches called the office of Deacon? In the 6th chapter of Acts we read about the "murmuring" of the Grecians against the Hebrews because their widows were neglected in the daily ministrations. This condition of affairs caused the twelve to call the multitude together for the purpose of choosing "seven men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business." There is not a word here about Deacons. Seven men are to be appointed over this business. What business? We learn in Acts 11th chapter that they, at that time, had all things common. The daily ministrations were the distributing of this common property among the poor who had doubtless come long distances and on account of, perhaps, a growing interest in Christianity remained over and needed to be taken care of. This duty it seems had been in the hands of the Apostles who found it interfering with their ministerial offices, hence the necessity of the appointment of the seven. The business the seven were to take charge of was the common fund or property that was brought and laid at the Apostles' feet to be distributed among the needy. Why not call these "seven" men a committee? At least where is our authority for calling them deacons? Did this committee, or board, continue to exist after the conditions which made it necessary to appoint them, ceased? In other words, after the church at Jerusalem ceased to have all things common was this committee or board continued? Is there any scriptural example or authority for a board of deacons, whose duty it is to go to church members and ask for money to pay the pastor or solicit money for the poor?

What is the difference between the Greek word that stands for bishop and the Greek word that stands for deacon? I am asking for information, and will be greatly obliged to any brother who can look into the original text and enlighten me on the questions submitted.

I think every church should have an executive board of competent men, elected once a year, to look after the financial affairs of the church. All propositions made in confidence for the expending of money should be referred to this board for its approval or disapproval and the board should submit its reasons for approval. A budget should be laid before the church annually at the beginning of each year for adoption. Except public collection for benevolent purposes, there should be individual cash contributions. I submit the above in all sincerity.

J. R. Sample.

A gentleman and citizen of Jackson said, "I did not attend the banquet because I was

afraid of the wine." This good man has an appetite to control and subdue, hence his prayer, "Lead me not into temptation." Observer.

## A Statement.

I have been very busy during the year laying the foundations for our great publication in Atlanta, Ga., The Baptist Forum. We were to have begun publication earlier but in the larger preparation we have been unavoidably delayed and wish to thank our friends and subscribers through your columns for their kind patience and forbearance.

We wish now to make our first number in our new home in December.

The delay has enabled us to very much enlarge and improve the Journal.

I preached in two meetings in Mississippi in the summer with that noble soul, J. H. Lane. I met a great many Mississippi brethren and visited the old college home at Clinton on several occasions.

Mississippi is great in many ways and her preachers rank well any where.

Also I recently conducted a meeting for John P. Hemby at Monticello, Ark. He was an old college mate in Clinton.

We are expecting great things in our new work in Atlanta.

I wish to thank all who have taken advance subscriptions to The Baptist Forum again.

I greatly enjoyed the recent session of the General Association and anticipate a great time at the approaching session of the Convention.

Fraternally,  
S. L. Morris.

## Report On Temperance for the Lebanon Association.

"The Temperance Cause," says Richard Cobden, "is the foundation of all social and political reform." This doctrine has been preached for centuries, its truism has been accepted by the pulpit and the religious press, but the great mass of people have been slow to believe and slower still to act intelligently on this belief.

The time was when human slavery was considered the great hindrance to world-wide evangelism. But the time came when the doctrine of abolitionism prevailed and its doom was sealed by the blood of many martyrs. The time is when human slavery makes obeisance to king alcohol and the very life-blood, not of martyrs but of slaves, is being sapped and drenched into human degeneracy. The time must be when the doctrine of alcoholism shall go the way of all the earth to be buried with the nations that forget God. The fight is on—not a battle, but a war where eternal vigilance must be the watchword.

The cause of temperance is being preached in every land. Daring sentinels are being placed in the forefront of the conflict to meet the traitorous scouts of the enemy who endeavor to circumvent our army. Compromises of every hue are being offered by the brewer and the distiller. Saloon and Anti-Saloon Leagues are being organized for the final conflict. Substitutes of the constituency of dispensaries and "near beer" creations are being drafted into the service of the hydra-headed monster. Comparative tabulations are shown from Maine to Kansas and across the sea to Germany and France in an effort to compromise the fight. The "Antis" are being urged to accept beer as the national beverage with the fair promise that nothing stronger will be served across the grog-shop counters. But there can be no compromise. It must be an "unconditional surrender" and we must fight it face to face. Will we do it? Yes, we will. How? To win in this war there must be—

1. A conquest of public sentiment reinforced by an honest, faithful, public press.  
2. Scientific temperance education, which must go hand-in-hand with the temperance movement.  
3. Juvenile Temperance Associations.  
4. Negro Temperance Leagues.

1. Since the pulpit and the press are recognized as the leading factors in moulding public sentiment we need to urge increased diligence on the part of the two in setting forth the eternal truths that make total abstinence possible.

The most deadly enemy to the temperance cause is a corrupt, purchasable press and the next greatest enemy is a silent public. We are glad to report that the country press, as a rule, is on the side of the home as against the saloon, but, with few exceptions, the metropolitan press seems to be as purchasable as the opinion of a medical expert. We condemn as purchasable and fanatically wicked, any paper, rural or metropolitan, published within the bounds of prohibition territory, that runs a saloon advertisement.

2. The fact that State-wide prohibition has passed in many of the States does not argue that the fight is over. We must remember that in spite of our gains in prohibition territory, the per capita consumption of intoxicating beverages has increased every year for half a century, except in times of financial depression, which shows plainly that educational work for total abstinence is not keeping up with the campaigns for legal prohibition. We therefore, heartily endorse our compulsory temperance education now in force in the public schools of the State. Light drinks may not produce drunkenness, but they will produce chronic poisoning. The great sin, therefore, is not in drunkenness so much as in alcoholism. Hence we recommend the Municipal poster system now in vogue in Britain, France and Australia.

3. If we would reduce the consumption of liquors we must mobilize the children into Temperance Associations. An "annual sermon" on temperance and a quarterly lesson in Sunday School on the same subject is not enough. It must be line upon line; precept

upon precept; here a little and there a little. We, therefore, recommend that Loyal Temperance Legions be organized in every church. We believe the scheme of study and work outlined for the Legion will be the means of diffusing more general knowledge among the children on the subject of temperance. It will, at any rate, serve to break up "the gang spirit" which is stronger than any school task in influencing a boy's life.

4. The negro is beginning to realize that the dramshop is the chief basic element of all his woes. Hence all their leaders, with but few exceptions, whether preachers, teachers, professional or business men, are prohibitionists. Those who have escaped the leprosy of the saloon have realized the benefit of such a course and are teaching it to others. The liquor men rely chiefly on the negro as the clandestine agent to do his destructive work. We, therefore, recommend Negro Temperance Leagues throughout the bounds of this Association, organized under the instruction of Dr. B. F. Riley, who has been appointed to take charge of this work with headquarters at Birmingham, Ala. It will benefit the negro morally, industrially, educationally, financially and otherwise. If it benefits the negro it benefits the white man. We believe it is fundamental, practical and far-reaching.

Respectfully submitted,  
T. E. Waldrup,  
A. Polk,  
R. N. Satcher,  
W. T. Bounds.

(Ordered by the Association to be sent The Baptist Record for publication).

## Bro. Whitten's Arithmetic.

In Bro. Whitten's report on foreign missions, read before the late meeting of the Coldwater Association, appears the following statement: "The average gift of a Southern Baptist to foreign missions last year was 20 cents; the average gift of a Mississippi Baptist for the same period was 22 cents; the average gift of a Coldwater Association Baptist for the same time 31 cents; hence we see that Mississippi led the great Convention, and the Coldwater Association led Mississippi."

Without going into the question of per capita average of the States, speaking for the Oxford Association, I wish to say to my good Bro. Whitten that the Coldwater Association's little sister, the Oxford Association, is not yet willing to turn over the palm to her much larger and much older sister, the Coldwater.

Bro. Whitten says the average gift per member for the Coldwater Association for last year was 31 cents. The minutes of Coldwater for the past associational year show an average of 28 cents, while the Oxford shows an average of 47 cents for 1908 and 45 cents for 1909.

For 1909 the Coldwater shows an average per member for Associational, State, Home

and Foreign Missions of 70 cents, while the Oxford shows for State, Home and Foreign Missions an average per member of 98 cents.

Bro. Whitten you will have to either revise your arithmetic or else wake up the sleeping giant, the old Coldwater.

This is neither written to criticize, nor to institute an odious comparison, but to show some facts that, doubtless, Bro. Whitten had overlooked.

None of the Associations have done enough for missions to incite a spirit of brag, but the little they are doing for the spread of the Kingdom should humiliate the churches, and incite the into do greater things.

I am glad, however, to see the Coldwater, my mother Association, again beginning to shape herself, and reassert her former self.

Bro. Whitten, we (the Oxford Association) are a small folk, in numbers, but we will be in the race again for another year with our "big" sister, and if she outstrips us in the grace of giving we will gladly accord to her the palm. But as yet it is ours.

I rejoice with you in the good work you are doing at Coldwater.

W. I. Hargis.

## Delta Workers' Conference.

Please let me call attention through your columns to the revival of the Delta Workers' Conference, which met with the church at Shaw October 29, 30 and 31. This Conference originated several years ago, and up to the time of its discontinuance, about three years since, was a large factor in the progress of Baptist work in the Delta. Its value to the work at that time was so evident, and its loss has been so keenly and distinctly felt since, that the pastors at the meeting of the Deer Creek Association in September determined to revive it. A committee was appointed to prepare a program and a meeting was announced for the above time and place. All workers in the Delta were invited to be present. The meeting that resulted was in every way creditable to the magnificent class of pastors and the number of brilliant and consecrated laymen we have in the Delta.

The conference met for its first session on Friday afternoon Oct. 29, and chose W. A. Jordan, of Yazoo City, to preside, who however was unable to remain for the entire time of the conference, and on his leaving Prof. Peyton Jacob, of Leland, was chosen to succeed Bro. Jordan. Among those present and the subjects discussed were, C. V. Edwards of Greenwood, on "Biblical Stewardship" and "The Pastor in the Study and Pulpit"; Howard L. Weeks of Vicksburg, on "The Mission of Baptists to the World" and "The Future of Baptists in the Delta"; J. H. Coin of Greenville, on "The Pastor in the Homes of His People" and "Church Discipline"; W. M. Burr of Cleveland, on "Baptists in the Delta, Past and Present" and "The Pastor in the Organization of His Forces"; W. A. Jordan of Yazoo City, on

"The Communion Touchstone"; Prof. Peyton Jacob of Leland, on "The Work of the Sunday School"; H. L. Martin of Hollandale, on "The Pastor and His Laymen" and "China"; Hon. H. M. Whittington of Greenwood, on "The Duty and Opportunity of the Layman"; Hon. T. E. Mortimer of Belzona, on "The Layman and His Pastor." There were also others present who contributed much to the devotional spirit of the meeting and had active part in the discussion in open conference, among them being A. J. Miller of Leland, J. J. Turner of Skene, Bro. Sage of Clarksdale, and W. C. Ashford of Shaw, and W. M. Reese of Clinton. We were sorry that some of the brethren on the program were unavoidably detained and could not be present, also that through a misunderstanding another meeting for the workers in the Sunflower Association was held at the same time. At the next meeting, which is to be held with the church at Cleveland on Friday and Saturday before and including the 5th Sunday in January, we hope for a full attendance from every part of the Delta. The value of these conferences to the church with which they meet is inestimable; especially does the pastor of the church at Shaw wish to express to those who were with us and brought their message, his appreciation; already a new impetus is felt, and a wider interest is being expressed in the general work by the membership of the church. Bro. Edward's address on "Stewardship" and Bro. Weeks address on "The Mission of Baptists of the World," and the address on "China" by H. L. Martin were notable, as well as were the magnificent addresses on the Layman's work by Brethren Whittington and Mortimer.

May we not ask of the Delta churches that they not only consent to it, but that they urge their pastors to give their time to a meeting together on the 5th Sundays in the interest of the general work? The problems that confront us in our Delta work are to be solved more intelligently and surely when the pastors who are grappling with the situation come together as often as possible for sympathetic co-operation and wise planning. God will give to the Baptists this great and promising section of our State if we are true to our mission and loyal to our Master.

Fraternally,  
W. H. Morgan.

## Laymen's Rally at Gallman.

The 5th Sunday in October was used to great profit to the church here. I wish every church in the State might have such a day. We had an all day meeting with dinner on the ground.

Bro. W. G. Sumrall, chairman of the committee in Copiah Association on Laymen's Work, gave an outline of his idea of the work. Prof. W. T. Foster talked to us on the Finances of the Church. Prof. J. L. Johnson on Christian Development. Bro.



Thursday, November 11, 1909.

J. Q. Martin on The Layman in the Sunday School. Prof. Powell, from Wesson, on The Layman and Missions. In the evening Prof. Johnson addressed us on Christian Education.

This was a day long to be remembered by Gallman people. We expect to see visible results of these fine addresses. An impression was made for great good.

Our brother in the work,  
R. L. Bunyard.

#### Lexington.

We would like to say a few words in regard to the Baptist cause at Lexington. This is one of the most enterprising business towns in the State, being the county site of Holmes county. Its citizenship is composed of an educated, refined, chivalrous people. There is a great opportunity here for the Baptist cause. We find that there have been some noble workers on the field, and they have rendered royal service. The people are fond of their former pastors, and of the work they have done. The members of the church are now anxious to attempt even greater things than they have done in the past. They recently decided to have service on three Sundays in each month instead of two Sundays. When the pastor arrived here in June, the church building was being repainted, and so it now has a lovely new dress. The building seats about four hundred people and is a splendid auditorium.

There is now an effort being made to secure a new organ fit for the church. The ladies have the lead in this movement, as they also had in painting the church, and of course the new organ will soon be a reality. The ladies have recently observed the week of prayer, and are now planning for greater things in their work. What would a church be without a band of noble women working and praying for its success? The Sunday School is not large in numbers, but is choice in quality. In a town of nearly three thousand people we feel that we can have a large Sunday School, and we have a superintendent, teachers, pupils and pastor—have our sleeves rolled up for the task.

The size of our congregations is steadily increasing and we have ample reason to feel hopeful in regard to the outlook of the work. Lexington is capable of doing great things, and she feels that she must do them.

Sincerely,  
T. W. Green.

#### Church Attendance.

It is distressing in some places to find how small a per cent of the church membership attend church regularly. In some of our country churches the Saturday congregations is distressingly small. Some of the brethren have to go to town, some "to mill," some to work. Some of the sisters have to "iron" and sweep the yards, etc. And when we add together so many somes and subtract

from the sum of our membership, we sometimes have a small sum left as a congregation. It seems to me that our Saturday's service is very important and should be used for instructing and edifying our church members. But how can we instruct and edify those who are not present? I am not surprised to find many weak uninformed Christians. They violate Heb. 10:25 every time they fail to go to church, if not providentially hindered. "He that knoweth to do good and doeth it not to him it is sin."

Of course the sinning Christian is weak, and not many of his kind care to be informed. Criticisms of pastor, deacons, superintendent and teachers generally come from non-attendants. I am sorry for them. I pray God to teach me how to reach the non-attendants in my churches.

During the month of October I counted the members present on Saturdays in each of my four churches without letting them know before hand that I was going to count. I found, out of a membership of 93, 34 present; 119, 50 present; 120, 36 present; 151, 35 present. These numbers plus children and visitors are about my average congregations for Saturdays. Not boasting, for the honor is due former pastors of these churches, but I don't believe that there are any other four country churches so near each other that will equal these in Saturday attendance. No, not in Mississippi. And yet but little more than 32 per cent of the membership of these churches taken together are regular attendants on Saturdays. Some are non-residents; some are afflicted, and some are ministering to the afflicted. But where are the others? And why don't they come? And what are they doing for the Lord?

I have written the above for the sake of the Saturday service in our country churches. I have not estimated the Sunday attendance. Of course the per cent is a great deal larger. I hope this article will cause some one to say something that will help me and others to enlist our membership in the Lord's work.

C. E. Bass.

#### Lineville, Ala.

We are here in the refined and cultured little city of Lineville. Have only been on the field about five weeks, yet quite a bit has been accomplished in this short time. The contract has been let for the lighting of our commodious church house, our causes of benevolence are being well looked after, and an abiding interest seems to prevail.

Yesterday my Philathea class rushed the capacity of our class room. We have an enthusiastic Baraca class of sixty members. We have a large W. M. U. and we have organized a Y. W. A. and have taken it under our wing to train for service.

Shall we claim the glory? God forbid. Let me lay the glory at the feet of the wise builders and foundation layers; the ones who made it possible for us to have a reaping time. We pay homage to our Bro. Davis, the

lamented Dr. Shaffer, and to one of your number, the princely A. J. Preston, of Tupelo. You have many such men within your borders. Let me mention only one other, that man of God, Rev. W. M. Burr, who with his noble wife, has made it possible for more than one man to reap a rich harvest and gain the applause of men, while he plodded on to prepare other fields for harvest. Paul planted, Appollos watered, but God gave the increase.

We send love and greetings to all our friends in Mississippi.

Mrs. Jenny Keith Lusk.

#### At Home Again.

On Sunday, Oct. 17, I was able to take up my work again, after being out of my pulpit for five months. The people of Coffeeville and Hardy were exceedingly kind to me during my sickness, every attention from my churches were given that was possible, not only from my churches, but Presbyterians, Methodists, and those who made no pretensions toward religion.

This was my first service since returning from the Southern Baptist Convention in May, and it was a glad day for both pastor and church. I have had a supply for part of the time while away for three months, my brother, A. H. Mahaffey, who is located at Trimble, Tenn., came down and preached one Sunday in each month here and one at Hardy—but the brethren were kind enough to let my salary come in to me for the services missed. Not only this, some of the noble saints at Hardy sent individual checks to help me while so very sick, saying to Mrs. Mahaffey "use this for his comfort, we can't be there to help nurse him." The W. M. U. sent at that time a check for \$7.00. This makes a pastor's heart glad. They were not sending this to go on my salary, but as a gift for my needs. One good sister at Coffeeville sent \$6.50 as a token of love to Mrs. Mahaffey. (I had been giving her some private lessons in Algebra and Latin for two months), but she paid me well for my services—no gift was less than \$5.00.

I was also kindly remembered by my brethren at Pleasant Prospect, five miles west of Duck Hill. They sent me a crate of chickens, which came at a good time.

The Lord bless, prosper, and comfort all who were so kind to me during my sickness. It is a pleasure to be at home again with our friends and brethren, for I think I'm serving some of the "salt of the earth."

So many warm greetings from men, women and children, and even the old negroes have spoken kindly of my return.

May the blessings of the Lord richly abide on all and make this a great year for harvesting, that there may be joy in days to come. Hoping that we shall have a great convention, I am,

Fraternally,  
W. G. Mahaffey.

Thursday, November 11, 1909.

## News in the Circle

### MARTIN BALL.

Pastor W. E. Fendley has just closed a gracious meeting with his church at Meridian. He had the assistance of Rev. C. A. Stewart. 54 additions to the church. The meeting lasted 14 days.

Last Sunday Dr. W. H. Bruton preached a closing sermon as pastor at Ripley, Tenn. The church houses of all the denominations were closed morning and night to attend services at the Baptist Church. The Sunday School presented Bro. Bruton and his wife with a gold-headed umbrella each. He goes to Norton, Va.

The church at Adairville, Ky., has just passed through a great revival. The pastor, Rev. John B. Shelton, was assisted by Pastor T. J. Ratcliff, of Central City. 29 additions by baptism. Two Campbellites and three presbyterians.

Ref. W. A. Burns resigned the Madison Avenue Church, Covington, Ky., to take effect December 1. His future plans are not known.

Evangelist W. H. Sledge has just closed a meeting with the South Side Church, Covington, Ky. 36 additions, all by baptism.

Evangelist Raleigh Wright, of the Home Board, recently held a meeting with the church at Bogalusa, La. 62 additions, 32 by baptism. It was regarded a great meeting.

At Richton, Miss., a two weeks' meeting was recently held in which there were 42 additions to the church. Much good resulted in many ways.

In a meeting recently held at McLean, Miss., one member was received who presented a letter 34 years old. They never run out of date. Wonder if the older they get the better they are?

Dr. M. P. Hunt, 22nd and Walnut Street Church, Louisville, Ky., will spend a while in Florida recruiting and then return to his field of labor. His health has been wonderfully improved.

Western Recorder: "It is easy enough to believe in the perseverance of the saints, that is some saints, and hard enough for any of the saints to practice what they believe."

Dr. F. B. Meyer accepts the pastorate of Regent's Park Church, London. He was once the pastor, and there is much rejoicing that he has returned to his old love.

Pastor S. H. Johnson leaves the work at State City, Va., where he has been successful, and accepts the work at Coal Creek

Tenn. He is an excellent brother and will be a good addition to the Tennessee ministry.

The Baptist Temple Church, Brooklyn N. Y., is using every effort to induce Dr. Len G. Broughton to leave Atlanta, Ga., where he is doing a marvelous work. Let him stay in the South where he belongs.

Rev. S. E. Tull, who so recently left Greenwood for Pine Bluff, Ark., lately assisted Pastor J. J. Hurt at Conway, Ark., in a splendid meeting. There were many additions to the church. Every unconverted student in Central Female College professed conversion.

Pastor E. H. Robinson, Anderson, Mo., has just closed a meeting of much interest. 35 additions, 25 by baptism. He was aided by Evangelist D. P. Montgomery.

The Christian Index suggests that Dr. Lansing Burrows, of Americus, Ga., write a history of the Southern Baptist Convention. Wouldn't he make it readable? Everybody would want one.

The Baptist and Reflector announces that Dr. G. A. Lofton of the Central Church, Nashville, Tenn., has withdrawn his resignation and will remain with the church. The unanimous sentiment of the church membership was so constraining he could not turn it aside. His 21 years of effective work in Nashville has drawn all the people to him.

Rev. A. W. Bealer, of Thomasville, Ga., has accepted the pressing call to Murfreesboro, Tenn. He is a splendid preacher, a facile writer and a genial brother.

The Field Secretaries of the Sunday School Board held a successful Training School in Nashville last week. The attendance was large, and the lectures exceedingly instructive. Our own L. P. Leavell and Arthur Flake made splendid impressions on all who heard them.

Rev. Fleetwood Ball of Lexington, and Andy Potter of Paris, Tenn., held a tent meeting at Camden, Tenn., last week in which there were many conversions. Two trips were made to the beautiful Tennessee where 26 happy converts were buried in baptism. One man 73 years old was saved. He had been a saloon man all his life.

Pastor Linkons at Bethlehem, Tenn., is rejoicing over a gracious revival in his church. He was aided by Rev. W. C. Elmore, who did the preaching. 55 were received by baptism, 2 by statement and 1 by letter. The church membership was more than doubled. Three strong Campbellites sought, found the Lord and joined the church. An old blind man, 76 years old, was baptized.

Bro. W. G. Mahaffey has resigned at Coffeeville after three years of successful work. His resignation takes effect sometime in December. His future plans are not completed yet.

Prof. L. P. Leavell spoke at the Immanuel Church last Sunday morning. His subject was "The Teaching Function of the Church." The speech is said to have been excellent.

A meeting will begin at the First Baptist Church, Nashville, Tenn., next Sunday. The pastor, Rev. R. M. Inlow, will be assisted by Dr. W. E. Hatcher, of Richmond, Va. The people may expect some good gospel preaching.

Evangelist J. H. Dew, of Missouri, is forced to cancel all his engagements. The strain that has been on him for several years in his work has broken his health and he is forced to take absolute rest.

It is the purpose of pastor and people of the church at Winona to make every one who attends the Convention as happy and comfortable as possible. The little town will be full and all space taken. But such as we have we gladly give unto you.

Bro. W. H. Morgan writes: "The Delta Workers' Conference met with the church at Shaw October 29, 30 and 31. A good attendance and an excellent program. Next meeting is with the church at Cleveland fifth Sunday in January."

#### Newton.

I was called to Morton, Miss., recently to bury the mother of Rev. W. R. and M. R. Cooper, who died suddenly of heart failure at Pelahatchie, Miss. This was a sad day. She leaves to mourn for her a husband, five sons and seven daughters, and a host of grand children. One daughter has preceded her to the grave. It was my good fortune to be the pastor of this Godly mother for about ten years. It might be said of her as it was said of one of old, knowest thou not that a mighty one has fallen in Israel today? My heart goes out in tender sympathy to the bereaved husband, sons and daughters.

At her death she was a member of the Morton Church. She had held membership over 50 years, having joined the Baptist church early in childhood in the State of Alabama. She was buried at Springfield Church near the old home amidst the sobs and tears of relatives and friends. None outside of the family has been more deeply grieved than the writer. May the Lord abundantly bless the heart-broken family.

Yours sincerely,  
T. J. Miley.



CLINTON, MISS.

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If it's a lawn mower, clothes wringer, washing machine, bicycle, oil stone, grindstone, gun, revolver, clock, hinge, piano stool, baby carriage, typewriter, sewing machine—**OIL IT** with

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It's especially compounded to meet all requirements for oiling the ordinary household articles. Won't gum, corrode or turn rancid. Comes in a handy oiler that can be closed with its own spout. Sold everywhere.

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# Mississippi College.

Founded 1826.

300 to 400 young men in attendance every day of every session for several years past!

Two splendid new buildings erected two years ago at a cost of seventy-five thousand dollars.

Best Science Building in Mississippi to be erected next spring  
and summer!

Extensive courses in Latin, Greek, French, German, English, Mathematics, Natural Sciences, Moral Sciences, History, Bible.

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This company has striven earnestly to point out the virtues of Life Insurance—show men where their own interests were paramount in the great and beneficent scheme of home protection.

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Remember, too, you are not spending money when you buy Life Insurance—you are making a sane, safe and sound investment.

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C. R. PORTER, President,  
Home Office, ROME, GEORGIA

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UNDER REASONABLE CONDITIONS.

And propose to pay the above reward to any one who will prove that we have not carried out our contract with any student.

## HARRIS BUSINESS UNIVERSITY.

JACKSON, MISSISSIPPI.

NO MISLEADING PROMISES.

## Deaths.

### Geo. L. Welsh.

All that was mortal of Bro. Geo. L. Welsh was laid away on the 7th of August, 1909, but his better self slipped back to God who sent him on the mission of life. For years he had been a faithful citizen of Shuqualak and a devoted member of the Baptist Church. But for a number of years he was deprived of church worship by blindness and other afflictions. Yet he always greeted with delight any one who would read the Scriptures to him. He especially loved the Sermon on the Mount because, as he often would say, "those are the words of Jesus." And in his last days when his memory was not clear on many things, yet he could quote scripture after scripture and almost whole chapters.

In his afflictions he was patient and at all times had words of gratitude to express for God's goodness to him.

Though he was deprived of going to church worship, yet he was careful to have a part in all the church offerings and would frequently ask if it was not time to make an offering to some object.

For almost 84 years he occupied the tabernacle of clay and occupied it well, but willingly gave it up for one not made with hands, but eternal in the heavens.

W. H. T.  
His pastor.

### Mrs. Frances Slaton Stacey.

On the 26th of October, we laid to rest in beautiful Bethesda cemetery, the mortal remains of our dear sister. In early girlhood she gave her heart to God, uniting with Senatobia Baptist Church. In the years following, she maintained a consistent Christian life, esteemed by all who knew her. Five years ago she married Mr. R. E. Stacey, who, with her mother, brother, sisters, relatives and friends, mourn her departure. Cheerful, unselfish, good and wise, such a comfort to her loved ones, 'twas hard to give her up! But our Father knows and will sustain the sorrowing hearts.

Her pastor,  
A. T. Cinnamond.  
Senatobia, Miss.

## BELLS.

Best Alloy Church and School Bells. Send for catalogue. The C. & W. BELL CO., Hillsdale, N. Y.

## Married.

At the home of the brides' parents Oct. 27, 2 p. m., Water Valley, Miss., Miss Corinne Hervey and Claude M. Davis, Miss Mozella Hervey and E. W. Dimond. All Baptists. Pastor W. J. Derrick performing the ceremony.

### Corlett-Carreccelas.

At the home of Deacon S. H. Shannon, in Seranton, Miss., Mr. Chas. J. Corlett and Miss Josefa Carrecelas were united in marriage, the writer officiating. May God bless this young Baptist couple through life.

A. C. Watkins.

Tupelo, Miss., Nov. 6, 1909.

To the Farmers, Merchants and Bankers of the South:

Stop, think and listen. Do you know what you are doing? You are flooding the world with cotton. You are rushing cotton into the market and selling it ten minutes after it is ginned.

The cotton States have already sold seven million bales of a less than ten million bale crop, in a period of two months when you should have sold that much in seven months. How do you expect banks to pay for it especially at \$75 per bale? Did you know the spinners of the world were fighting you and that you are furnishing them ammunition to fight you with?

Did you know there were only three million more bales to come on the market?

Do you know that for these three million bales you can get 20 cents just as easily as 10 cents if you will wait?

What must we do?

Do not sell a bale Mr. Farmer for 60 days. Your merchant and your banker will help you gladly.

The merchant and buyer cannot hold. If you force him to buy from you, which you are now doing every day, he will soon be forced to ask the spinner what he will give for this cotton. Shame on you! Be men once more and remember how you rallied around the bag in '61 and command the admiration of the world.

Do you know what it would mean if you did not sell a bale for 60 days? It would stir the whole world. Every country—England, Germany, France, Spain, Russia, China and Japan would be affected and buyers in these coun-

## DEAF 25 YEARS

Can Now Hear Whispers  
I was deaf for 25 years. I can now hear a whisper with my artificial ear drums in my ears. You Medicated Ear Drum cannot see them. Pat. July 10, 1908. Not feel them for they are perfectly comfortable. Write and I will tell you a true story—How I got Deaf—and How I Made Myself Hear. Address: C. P. WAY, Inventor, 8 Adelaide St., Detroit, Mich.



Purest for family medicinal use.

Bottled right at the spring and delivered anywhere in a fresh and perfect condition. A specific for Indigestion, Dyspepsia, Liver, Kidney, Stomach and Bladder troubles. Always accessible to all sufferers because it retains its medicinal properties, no matter where shipped. Send for booklet of testimonials of able physicians and hundreds of grateful persons who have been wholly restored to health.

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Brief Complete Outlines of Sermons, Talks, Addresses, for Students, Teachers, Preachers. Covering Old and New Testaments, Ready Help for Leading all Meetings. Many Important and Puzzling Questions Answered. All References and Short Explanations. All Subjects Covered. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid. Stamps Taken. Agents Wanted.

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and STATION WORK for RAILWAY SERVICE. We will teach you quickly, thoroughly, practically, and REFUND TUITION if situation is not assigned you. For full particulars address: DALLAS TELEGRAPH COLLEGE, Dallas, Texas.

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1996. AN OLD AND WELL TRIED REMEDY.

## Illustrated Winter Edition

LONG BEACH SANITARIUM  
(Battle Creek Methods)

Booklet now ready for mailing. Largest, finest and best equipped sanitarium west of Battle Creek. Finest winter climate in the world.

W. Ray Simpson, Mgr., Long Beach, Cal.

FOR RENT OR SALE—A new six-room house, with good garden and outhouses, and is within one block of the college building. Apply to J. A. Lee, Clinton, Miss.

tries would burn up the cables trying to buy cotton.

As a business proposition what would it cost you?

Where are your union warehouses? Storage for six months can be secured for 25c per bale.

If you have any pressing obligation go to your bank and borrow \$50 per bale and hold your cotton.

If you do not do this cotton will go down until you are through selling and you have sacrificed your cotton to the spinner and make the name Southern a byword and the Southern people the laughing stock of the world.

Tag every bale you have left and one it write "20c or \$100 per bale" and if you do not sell any in 60 days, there will be 5 buyers for every bale at that price.

The merchants mark their goods—why not YOU?

I am a resident of Lee county, Mississippi and will lend every farmer in this county \$50 on every warehouse receipt for a bale of cotton.

Business is war. Cotton is the best breastworks and flags in the world.

Rally 'round the flag and kill every man who tries to storm our breastworks.

Yours for the South and the U. S. A.,

W. H. Armstrong,  
Tupelo, Miss.

January, New Orleans 14.21  
January, New York 14.25

A decline of nearly 1 cent since last Tuesday.

## The Charter of Incorporation of the Clinton Drug and Stationery Company.

1. The corporate title of said company is The Clinton Drug and Stationery Company.

2. The names of the incorporators are: J. F. Whitfield, Clinton, Miss.; F. M. Greaves, Clinton, Miss.; W. D. Potter, Clinton, Miss.; G. S. Stovall, Clinton, Miss.

3. The domicile is at Clinton, Mississippi.

4. The amount of capital stock is four thousand (\$4,000.00) dollars.

5. The par value of shares is one hundred (\$100.00) dollars.

6. The period of existence is fifty years.

7. The purpose for which it is created is to operate a general drug and stationery business.

THE MOST ENTERTAINING PAPER THAT COMES TO MY HOME—AND THE MOST FOR THE MONEY.  
One of a Half a Million Subscribers

To entertain and inform its readers, and make every line 'worth while,' is the constant aim of

## The Youth's Companion

The contents of the 1910 volume would cost thirty dollars if printed in book form. Each week's issue will be crowded with reading that delights every member of the family circle.

For 1910—50 Star Stories by famous men and women, 250 Stories, 1000 Notes on Public Affairs, 2000 One-Minute Stories, Weekly Health Article, etc.

Illustrated Prospectus and Specimen Copies sent Free upon request.

FREE TO EVERY NEW SUBSCRIBER who at once cuts out and sends this slip (or the name of this publication) with \$1.75 for the 32 issues of The Youth's Companion for 1910 will receive All the remaining issues for 1909, including the beautiful Holiday Numbers for Thanksgiving and Christmas, The Companion's "Venetian" Calendar for 1910, lithographed in thirteen colors and gold, and The Youth's Companion for the 32 issues of 1910—a treasury of the best reading for every member of the family.

THE YOUTH'S COMPANION, BOSTON, MASS.

8. The rights and powers that may be exercised by this company are those conferred on corporations by the provisions found in chapter 24, of the Mississippi Code of 1906.

Witness our signature this the 23rd day of October, 1909.

J. F. Whitfield,  
F. M. Greaves,  
W. D. Potter,  
G. S. Stovall,  
Incorporators.

State of Mississippi  
County of Hinds  
Town of Clinton

This day personally appeared before me, the undersigned authority, the above named J. F. Whitfield, F. M. Greaves, W. D. Potter and G. S. Stovall, incorporators of the corporation known as The Clinton Drug and Stationery Company who acknowledged that they signed and executed the above and foregoing articles of

incorporation as their act and deed on this the 23rd day of October, 1909.

(Seal) W. W. Atkins,  
Notary Public.

## FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

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What are you going to do when you leave school? Why not learn Book Keeping, Banking, Short-hand or Telegraphy or Pre-press to hold a Government job. This college is conducted by practical business men and when we finish with you help you get it. Write for circular. American Business College, Inc., 628 Carondelet Street, New Orleans, La.

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Treats All Diseases of the EYE, EAR, NOSE and THROAT

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Jackson, : : : Miss.



**YOU CAN AFFORD** a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL" Bound or Loose Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 1 cent. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

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The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write today for catalogue. Address, E. B. MILLER, Pres. Owensboro, Ky.

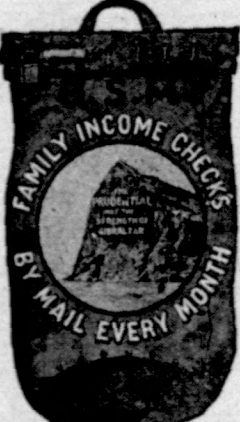
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For \$100 a Month With Cash Payment at Death

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**The Prudential Insurance Company of America**

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**JOHN F. DRYDEN, President**  
Home Office, Newark N. J.

You Need This Policy Whether You Are Now Insured or Not

## The Packing of a Box for Frontier Missionary.

It is the usual custom of the Woman's Mission Society of First Baptist Church, at Jackson, to send every fall a box to a frontier missionary. Early in October we began to talk about it, so obtained from Mrs. Woods the name of Mr. M. O. Meador, wife and five boys, of Tyler, Texas. At first this seemed a large family, and a box for them a big undertaking. We decided we could do it, but would invite the assistance of societies of Second Baptist Church and Griffith Memorial. On Tuesday, October 26, many ladies from First Baptist Church and a committee of several ladies from Griffith Memorial Church met to pack the box. The society from Griffith Memorial Church did nobly in fitting out one of the boys, aged 13, with a complete outfit. The other members of the family were provided with a large supply of useful things, by society of the First Baptist Church. There was a nice suit, extra trousers, hat, collars, socks, etc., for the missionary; lovely outfits for the twin boys, even to the pennies in their pockets. Suits, handkerchiefs, underwear for the other boys. Then the dear good wife received a nice suit, hat, waists, hose and what is dear to every house-wife's heart—a pair of blankets, sheets, pillow cases, table cloth, napkins, scarfs and some little fancy articles made and contributed by Sunbeams. Then many lovely books, a few canned goods, and little toys bought with the birthday pennies of the little baby tots of the Primary Department filled in the remaining space of the box. A full box it was and the articles valued at a reasonable figure amounted to \$125, and we trust the good missionary and family will enjoy the contents of box as much as the donors did in the contributing and loving service of packing the box. Mrs. Minnie C. Dameron. Jackson, Miss., Nov. 8.

Johnson's Chill and Fever Tonic is a most remarkable medicine. Not only does it cure any type of fever but drives out every trace and taint of Malaria from the blood.

Victims of Malaria put on 10 pounds in 60 days by using three bottles of this splendid medicine.

### NOTICE.

**FOR RENT OR SALE:** A new six-room house, with good garden and outhouses, and is within one block of the College building. Apply to J. A. Lee, Clinton, Miss.



Dr. J. W. Blosser, whose likeness appears above, is well-known throughout the country because of his remarkable success in the treatment of catarrh, deafness, bronchitis and asthma.

He has discovered a method of treating these diseases which is different from all others, both in method and effect. It is not a spray or atomizer, douche, salve, cream nor inhaler. It "opens up" and cleans out the head, nose, throat and lungs, then stops the nasal discharge and spitting and permanently heals the diseased membranes.

Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.

## Wintersmith's Chill Tonic

NO CURE, NO PAY.

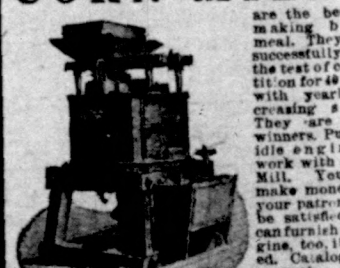
Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take. As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

**PUZZLE FREE**

Say you saw this ad. and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle, latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

## COLE'S CORN MILLS



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## A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. "Twill help you." At all druggists in \$1.00 bottles.

## Clarke Memorial College.

"The Old Time College" FOR BOYS AND GIRLS.

Fine Location. Health Unsurpassed. Religious Influence the Best. Rates the CHEAPEST. Write for Catalog.

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Now Operating Four Marble Yards.

The Best Monument at the most reasonable price is our Motto.

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## Indian Summer.

The trees are leafless, and the grass is dead

Beneath the feet. The summer flowers sleep

(Except a truant rose), the low skies weep

At dawn, because the summer's fled:

And yet within the gardens (gold and red)

The brave chrysanthemums their vigil keep

In colors of the summer; light winds heap

The fallen leaves; the sun from overhead

With warmth and cheer sends down his golden light

Through the bare trees, or at the casement gleams.

Through rosy twilight draws the quiet night—

Anon a bird-note falters, and the streams

Of traffic cease, and in the softened light

The soul of summer lingers still and dreams.

—The Outlook.

## For HEADACHE—NICKS' CAPUDINE.

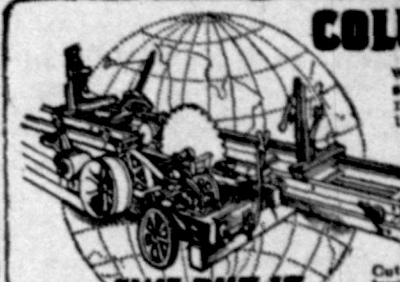
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c and 50c. at drug stores.

Cookies.—One-half cup butter, 1 cut sugar, 1 tablespoonful milk, 2 eggs, 1 heaping teaspoonful baking power, flour to roll out. Cream the butter, add sugar, milk, eggs (beaten lightly) and baking powder. Mix with 2 cups of flour, then enough more to roll out a little at a time. Cut out. Bake ten minutes.

## Seemingly Hopeless Cases of Cancer Cured.

Those afflicted with Cancer, who have almost despaired of being cured—who have almost lost the last ray of hope—should write to Dr. W. O. Bye, of Kansas City, Mo., for his new book, "Message of Hope," which he has recently published. It contains evidence proving beyond a reasonable doubt that many of the worst cases of both internal and external Cancer yield to his mild Combination Oil Treatment. His years of experience devoted almost exclusively to Cancer, gives him a knowledge of the disease which can be obtained in no other way. Full information is given free of charge to those who are afflicted or interested in some particular case. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

## COLUMBIAN SAW MILL



which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.

**Improved Feed, Wire Rope Drive, Quick Reeling Set-Works, Automatic Triple Acting Steel Dogs, Chain Oil-Ing Bearings.**

Using the same horse power we guarantee it to cut One-Third More Lumber than any other mill in existence. It is designed right. Its workmanlike and materials are the best. Sold by dealers everywhere. Write for log and prices. Manufactured by

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**"WE PUT IT AGAINST THE WORLD"**

## DR. W. B. THOMASON

Does a general practice in office only.

**SPECIALIST**

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Treats all forms of chronic nervous and skin diseases; rheumatism in all its forms, neuralgia, paralysis, headache, backache, goiter, all forms of indigestion, constipation and steen's disease, cancer and ulcers of all kinds.

Relieves stricture without cutting or cutting.

Removes moles, warts and all skin tumors.

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These goods are pictured actual size; they are listed at our regular catalog prices. We save you time and money; we deliver free; we refund your money promptly if you are not entirely satisfied. We save you one-third; because we do business on a strictly cash basis; because you are buying "direct from workshop;" because we manufacture our own goods and give you the profits of the jobber and retailer. You take no risk—we prepare postage or express charges—we guarantee safe delivery; honest values and fair treatment. Your money is returned if you are not entirely satisfied with your purchase. Our reliability is fully established otherwise this publication would not accept our advertisement. We have sold reliable goods by mail for fourteen years; we have thousands of satisfied customers in every state. Write to our bankers—see what they say. Phoenix National Bank, Mechanics National Bank, both of Providence, R.I. BAIRD-NORTH CO., 655 Broad St., Providence, R.I. Please send me free your latest catalogue





**BRIGHT'S DISEASE**

Do you ever feel all tired out? Or, if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious ailments. Bright's disease is especially dangerous; it could be killed, but you might not know you had it. You should start at once to take Dr. DeWitt's Liver, Blood & Kidney Cure.

This efficient remedy has cured thousands afflicted like you. It cleanses the blood by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action. By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send to you a bottle of the medicine to you, transportation prepaid. Address: The W. A. DeWitt Co., Manufacturers, 715 North 3rd St., St. Louis, Mo.

## History of Mississippi Baptists

Two Large Volumes,  
1,500 Pages,  
\$1.00 Per Set, NET.

Cost of manufacture \$2.00 per set.

This is your chance, if you want to be posted on a century of splendid Baptist history in Mississippi. If you would take steps of a set, do not delay. This proposition holds only as long as the supply lasts. Send the \$1.00 and pay the express when books arrive.

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Jackson, Miss.

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Ar. Gulfport... 12:30 P.M.	10:00 P.M.	Ar. Jackson... 11:55 P.M.	11:00 P.M.

COLUMBIA DIVISION (Via Silver Creek and Columbia)			
No. 101	No. 102	No. 109	No. 110
7:30 A.M. Lv. McEnhall Ar. 9:25 P.M.			
1:40 P.M. Ar. Gulfport Lv. 2:45 P.M.			
2:30 P.M. Lv. Jackson Ar. 10:15 A.M.			
6:20 P.M. Ar. Columbia Lv. 8:10 A.M.			

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### Selling Himself.

From his office window, Dr. Lep-ley noticed the boy drive his wagon load of corn upon the old-fashioned weigh scales directly opposite. He watched him, idly, as he stepped down upon the platform, and then, while the near-sighted weigh-master was adjusting the scales, the boy put one foot back upon the hub of the wheel, and seizing the back of the seat, swung himself free of the platform, thus adding his full weight to that of the corn.

"Ho, ho; selling himself, eh?" exclaimed the doctor, adjusting his far-sighted glasses to be sure that his near-sighted glasses were not deceiving him.

"Bless my heart, if it isn't Squire Giles' son Jack!" he exclaimed in astonishment. "The young rogue, to disgrace his good, honest old father by such juggling! But he'll square the deal with me, or I'll know why," he chuckled as he hurried across the back lot to the corn crib, where Jack was already shoveling the big yellow ears into the huge old-fashioned bin.

"Hello, chappie!" he called out in his jolly fashion. "Want me to give you a lift?"

"No, thank you," replied Jack, politely.

"He's a willing little fellow at any rate," soliloquized the doctor, watching the boy's efforts at disposing of his heavy load.

"It's a fine lot of corn, certainly," he added, good-naturedly, adjusting his far-sighted spectacles so as to have better view of the heap of golden ears, piling up in the big granary.

With the last shovel of corn, Jack sprang down into the crib to gather up the "nubbins" scattered on the floor, and while he was at work, the doctor stepped forward and, closing the door with a thud, locked it and put the key in his pocket.

"Doctor! Doctor Leppley!" called Jack, thinking the absent-minded man had shut him in by mistake. "Please, sir, you have locked me in the crib," he explained, when the doctor turned in his tracks and faced him.

"Yes, I know," was the reply. "Isn't that right? I thought you, you know."

"Bought me!" cried Jack, not certain whether the grave man peering in through the bars was joking or crazy.

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"Yes, to be sure!" returned the doctor, "I bought you, and shall settle with your father in accordance with your weight. How much do you weigh?"

"Ninety-two pounds," answered Jack, sheepishly, beginning to see through the doctor's queer actions.

"Ninety-two pounds—a little more than a bushel and a half of corn. At eighty cents a bushel you are worth about one dollar and twenty-five cents," mused the doctor. "A cheap boy, certainly. You have not put a high price on yourself, Jack."

"I didn't—didn't mean to sell myself," insisted Jack.

"You didn't!" exclaimed the doctor. "Then why were you so careful to have yourself weighed with the corn? I thought at the time you were discounting yourself; but a boy who will stoop to such low trickery is not worth much at best."

"I didn't think of it in that light," pleaded Jack, ready to cry. "It's the first time I ever did such a thing, and I am sorry that I acted so meanly."

"Sorry for the wrong-doing, Jack, or sorry that you've been found out? Which is it, my boy?" urged the doctor.

"Both," answered Jack, quickly. "I am sorry I was so mean to try to cheat you, and sorry that you know of my meanness."

"Then if I let you go back on

your deal you will give me your word of honor that you will never attempt such crookedness again?" said the doctor. "Will you promise?"

"Yes," answered Jack, eagerly. "And doctor, I hope you will not tell my father of my—dishonesty," he added, as he stepped humbly out of his prison.

"I should be sorry to be the bearer of such news to your father, Jack," returned the doctor. "But, my dear boy, do not let the fear of exposure overshadow the higher and more important point, of right doing for its own sake. Remember, always, that if you are to retain your own self-respect, you must put the highest valuation upon your honor, never, under any circumstances, cheap yourself by a sale to bidders."—Young Churchman.

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